We plan to enlarge *Restoration Review* for next year, with a minimum of 200 pages over against 160 pages for this year. The subscription price will be 2.00 instead of 1.00, with group subs still going at 1.00 for five or more. New subs and renewals through Dec. 31 will be 1.00.

For 2.95 we will send you *The Living New Testament* in handsome paperback. This is the popular *Living Bible.* The entire Bible is also now in paperback, entitled *The Way* and is especially appealing to youth, with its flashy introductions and pictures. Only 5.95. A children's edition of the entire *Living Bible* is 4.95, and it has colorful pictures - the best I've ever seen in a Bible.

I would urge upon you Thomas Campbell's *Declaration and Address* for only 1.50. This handsome, clear print account of one of history's great documents is indeed a blessing.

You can also read deeply in restoration history in the two-volume edition of *Millennial Harbinger* for 9.95. It is a handsome set, ideal for a gift to a lover of our history.

A Methodist church in Ohio is doing the unusual thing of sending *Restoration Review* to 400 high school or college students free of charge. If the student will simply send us his name and address, marked "gift stub," his name will be added to our list of readers. Groups of names form the same school, whether university, Bible college or Christian college (or a high school), is all right so long as each student decides for himself that he wants the paper.

That Which Is Perfect is a 15-page insertion of the *Christian Chronicle,* neatly done in color, with pictures of the six authors who treat 1 Cor. 13:10 on the cessation of spiritual gifts. They are John McRay, Roy Osborne, Jim Reynolds, Rubel Shelley, Carl Spain, and Leroy Garrett. .25 each. In my article I argue that it is perilous to contend that 1 Cor. 13 teaches the cessation of the gifts anytime this side of heaven itself.

We have five volumes of *Restoration Review* in hardback editions. These are matching volumes, all in colorful dust jackets. 3.00 each. The double volume for 1971-72 will be issued next year. You should reserve your copy now.

For 3.00 we will send you Carl Ketcherside's *The Parable of Telstar,* a kind of "The kingdom of heaven is like telstar" approach. There are other essays as well, emerging from campus confrontations and unity forums. This is all new stuff, not reprints of material already published. My favorite is the telstar parable, which is just great. I read it to my boys, hoping that they'd see how Jesus would make parables out of things within their experience if he were now among us.

RESTORATION REVIEW

"YOU CAN BUY THE HOLY SPIRIT FOR A DIME"

This is the way one of our leading preachers would explain one's relationship to the Holy Spirit, and it is barely an overstatement of the position our people have taken all along. The brother did not mean to be irreverent, to be sure, but rather to dramatize what to him is the truth about the mission of God's Spirit, which is that he functions only through the written word of God, the Bible, and that the more the Bible becomes a part of one the more the Spirit will be in him.

It is a daring way to say it, to hold an inexpensive vest Testament before an audience and declare that the Spirit of God can be had for a ten cent piece. One can just see some naive soul making his way to the five-and-ten cent store and besieging a bewildered clerk with "one Holy Spirit please." Or one can imagine some penny-pincher complaining to a friend, "The Holy Spirit cost me a lot more than a dime!"

This is to suppose that our brother preacher was (or still is) equating the Holy Spirit with the word of God; that is, the Bible *is* the Holy Spirit, and thanks to mass production a copy can be purchased for a very small sum of money. Almost certainly he does not mean this. He rather means what our people have been saying since the time that Alexander Campbell debated N. L. Rice and affirmed the proposition "In conversion and sanctification the Spirit of God operates on persons only through the Word." This means that there is no attending, mystical influence, that one is converted by hearing (or reading) the gospel and responding to it with heart and head. It was Campbell's way of opposing the Calvinistic notion that the sinner is to look to some mysterious influence rather than to the facts, commands, and promises of the gospel as set forth in scripture.

Campbell's friend and later his biographer, Robert Richardson, who eventually wrote a book on what the Holy Spirit means to the believer, urged Campbell *not* to argue such a proposition with Mr. Rice, for Richardson simply believed that his friend was wrong in supposing that the Guest of heaven functions in people's lives *only* through the scriptures.

But in the debate itself, as well as in other writings, Campbell, whether

influenced by Richardson or not, leaves the door wide open as to what the Spirit might do for the believer. Campbell's point was that for man to be saved he is to *respond to the gospel,* the only source of which is the Bible. It is not by experiencing visions or dreams, or seeing lights or shadows, or even by praying through on the mourner's bench.

Speaking of the Spirit's ministry, Campbell said in the debate: "To what extent He may operate in suggestions, special providences, or in any other way, is neither affirmed or denied in the proposition before us. It has respect to conversion and sactification only."

This opposition to extreme Calvinistic theology has bequeathed to us an odd heritage. We have gone far beyond what Campbell was contending for against Rice, which he believed negated human responsibility. As he said to Rice: "If God, by some mysterious power, without light, knowledge, a new idea, view or reflection, touch the soul of A, B, or C, and make it holy by 'infusing a holy principle,' if he does this without any thought, motive, or argument, instantaneously and immediately, what comes of the doctrine of human responsibility?"

But when Campbell talks about what the Spirit does in the life of the believer he says: "As the glory of the Lord equally filled all the tabernacle and the temple, so the Spirit of God animates, consoles, and refreshes the whole body of Christ. He that enjoys the favor of Jesus Christ, the love of God, and the communion of the Holy Spirit, has all the fulness of God, and is as blessed as mortal man can be."

Campbell would not likely say, in the light of the foregoing, that one can buy the Spirit at any price. He certainly does not equate the Bible with the Spirit. Moreover he says that the Spirit has a ministry of animation and consolation in the life of a believer.

And yet this idea that we have all there is to the Spirit when we have the Bible is very much with us. An odd heritage indeed. It has left us with the notion that all the Spirit does for us is to give us the Bible. The term "only through the Word" is fuzzy enough as it is, and we have made it mean that the more of the scriptures we can learn or memorize the more we have the Spirit. Since "only through the Word" is not a scriptural term and has to be belabored to be given any theological respectability, it may be just as well to forget it. What does it mean anyway? If it means that God's Spirit does not operate in any way that *contradicts* the scriptures, then there will be little argument. If it means that any communion a disciple has with the Spirit, any encouragement, consolation or illumination, must result from a corresponding experience of reading those precise things in scripture, then it would be more questionable.

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It is not saying too much to say that we are ignorant of the Spirit, and as a consequence we are denied that spiritual union with God that is the very purpose of Christ. Hazy as we are in reference to the spiritual universe, we are hardly conscience of the reality of Satan. And our legalistic bookishness dims our view of the grace of God. Once the veil is lifted and we see the war that is waging between flesh and spirit, within ourselves as well as in the universe, then the indwelling of the Holy Spirit will take on meaning. We are hardly a people *in need,* for we have grown adequate through loyalty to creed and church. It is when one sees the measure of his sin and his utter dependence on God that he becomes hungry and longs for God's indwelling.

As a Bible-loving people we should realize that it is the Bible that speaks of the Holy Spirit *really* dwelling in us (Rom. 8:9), and that same verse insists that if the Spirit does not dwell in us we do not belong to Christ. It is inconceivable for one who really believes such a passage to talk about buying the Holy Spirit when he purchases a Bible. When Paul wrote those words the only "Bible" the church had was the Old Testament scriptures. The Spirit was *in* the Body of Christ, the church, dwelling with it and in it so as to encourage, direct, comfort, witness, seal, renew, illuminate, and intercede, long before the church had the New Testament scriptures.

It is also the Bible that instructs us to be filled with the Spirit (Eph. 5:18), which is really saying, in the light of the context, that we are to be influenced by the Holy Spirit within us as a drunkard is influenced by the "spirit" that is within him. Can one really believe that the command to be filled with the Spirit is a mandate to learn as much of the Bible as we can? Acts 5:32 teaches that God gives the Spirit to all those that obey him. This has to be something besides a knowledge of scripture.

2 Tim. 3:5 warns us against "holding a form of religion but denying the power of it." Let's face up to it, what do we know about the *power* of religion? Forms are easy enough to preserve, and forms (like prayer, baptism, Lord's Supper) are God-ordained experiences. And yet these can be held on to by a people who deny the power of a Spirit-filled life. A charade about buying the Holy Spirit at a five-and-ten could well reflect a form of godliness that denies the power of it. That a leading preacher among us can say such a thing and get by with it is an indication that the viewpoint at least *approximates* the value we give to the indwelling of the Holy Spirit.

We want to believe that such a depression is a thing of the past, that the church has turned the corner in another direction, and that we are now a people through whom the love of God is shed abroad through the indwelling Spirit. This is true enough that we can all take courage and work and pray for a better tomorrow. But still there is a great deal of resistance to the Churches of Christ becoming

Spirit-filled. We are still far from being a people who bear the fruit of the Spirit in our lives – love, joy, peace, kindness, gentleness.

Maybe this is why the Spirit appears to be "overdoing it" in our generation, not only among our people but throughout the Christian world. He may have our charismatics in our hair (or we in *their* hair!) in order for us to see, to our embarrassment, how far we have gone from the Spirit.

That the Spirit is indeed staging a revolution in the modern church is evident enough. The question is how the most of us are going to respond. Now is our chance to ride the crest of a spiritual thrust to a far more responsible Christian witness. Jesus is more of an exciting reality to an increasing number of professed believers than almost any other time in history. Love is becoming something far more than an ideal in book or creed. There is growing concern for mission, *real* mission with a *real* Jesus for suffering humanity.

And amidst it all the Holy Spirit is making us one in Christ, the only unity that has any value anyway, despite all the efforts of ecumenicity for some kind of structural union. Oneness is the Spirit's gift to a people who really hunger to be the Body of Christ.

The more we taste this heavenly gift the more we realize that it is not for sale at any price. And there is no way to capture it all in paper and ink or limit it to the pages of a book, however precious that book.

"We who believe are carefully joined together with Christ as parts of a beautiful, constantly growing temple for God. And you also are joined with Him and with each other by the Spirit, and are part of this dwelling place of God" (Eph. 2:21-22). – *the Editor*

The Travel Letters of Alexander Campbell . . .

INTO MISSOURI AND ILLINOIS

After a journey in 1842 to eastern cities, including New York and Philadelphia, in behalf of the college, and a trip to Lexington in 1843 to conduct the famous debate with N. L. Rice, the Presbyterian, Alexander embarked on an extensive trip to Missouri and Illinois, which was then "the Far West." This trip produced another set of interesting travel letters, to which we now turn.

In the first of these letters he writes of the increased pressure of the college, which, along with all his other obligations, makes months assume the importance of years. If all men of good sense and good means would but do their duty, he complains, "the car of reformation" would be pushed forward. Money was needed, and even though the disciples were mostly poor, the 200,000 adults in the churches could give at least $600,000 yearly. He sets forth in this letter what could be done with such an amount, and he calls for the erection of 100 meeting-houses annually, the support of 50 evangelists along with 200 candidates for the ministry, and $10,000 a year for four colleges. He also asked for 100,000 Bibles a year and $100,000 for the poor.

He has somewhat to say about liberality, asserting that a person's charity is the measure of his piety. He would be surprised to find one miser or niggardly churl in heaven. He quotes that beautiful passage that reads: "You know the grace of our Lord Jesus Christ, that though he was rich, for our sake he became poor, that we through his poverty might be rich."

In this context Alexander uses 1 Cor. 16:2 in a way different from what is usually made of it. On the question as to whether all this money should be gathered into a common treasury, either at a church-wide or congregational level, he sees this as unnecessary and dangerous. If the disciples would do as Paul instructed the Corinthians, then each person would "lay by him in store for the Lord's treasury," and thus be "waiting for a call" for the money to be summoned and used. Commentators before and since Campbell generally agree with this interpretation, which discounts the notion that 1 Cor. 16:2 calls for a common fund to be controlled by people other than the ones who gave it. Campbell sees Paul as instructing the Corinthians to lay something aside at home each week so that when the need arises it will be there, and he thought this plan was good enough for the Restoration Movement. Those who know the history of our disputes realize that we have suffered divisions over how "the Lord's money," deposited into a common treasury, is to be used. It seems that Campbell joins Paul in calling for a simple plan. It makes us look foolish to have disputes over "the Lord's treasury," when the scriptures make this nothing more than each man's dresser drawer at home.

By this time the disciples had begun to have state meetings, and Alexander arranged his schedule so as to be present in Columbia for the Missouri state meeting of 1845. One hundred churches were represented and 4,000 people were present, most of them seeing the renowned Alexander Campbell for the first time. Alexander mentions, however, that he met numerous old friends in Missouri who had migrated from Kentucky and Ohio. He visited the recently founded state university while in Columbia, where he was impressed with what one seldom saw in that day, a building that cost $118,000. The fiscal-minded Campbell comments in passing that he would have put only $40,000 into the building and the rest in endowment to support the program in the building.

He made a large circle through Missouri from St. Louis -- Columbia, Booneville, Lexington, and Independence, his farthest point ever in the West. Then to Liberty, La Fayette, Glasgow, Fayette, Paris, Palmyra, Hannibal, and then into Illinois. He had large crowds waiting for him in these places, with the clergy cooperating by opening their churches to him. Along the way he gathered funds for the

college, with Baptists and Methodists often subscribing more than the disciples.

On this side of the watershed the apples on the trees grew thicker. In Paris he chose to speak in the Presbyterian building since it was the largest, but even then only a portion of those who wished to hear him could do so. In Palmyra it was the Methodist church, which seated 1500, but still 500 had to be turned away.

In Hannibal he was a guest in the same home where his co-laborer in reformation, Barton W. Stone, had died only a few months before. He spoke twice in the Methodist church there, then moved on the next morning. We mention the brevity of his stay in Hannibal due to a reference made by Mark Twain that Alexander Campbell once bolted into the print shop where he worked as a boy, complaining that Jesus Christ was represented in one of their publications as J. C. Mark Twain represents Campbell as crass and pompous, demanding that the printer make a retraction without delay.

It is true that while Campbell was in Hannibal one Samuel Clements, a boy of 12, worked in the local printing shop. But Alexander was there but for a day and a night, and as busy as he was visiting and lecturing, he almost certainly did not call on the local printer with such a complaint as Mark Twain describes in later life. Twain is probably referring to some Campbellite preacher whom he confused in the intervening years with Alexander Campbell, whose visit to Hannibal when he was a boy he might well have remembered. Besides, Campbell simply was not the radical that Twain describes, and being a publisher himself he would never have been so brutal to a colleague over such an inconsequential matter.

In Illinois he visited Pittsfield, Winchester, Jacksonville, Springfield, Tremont, and Bloomington before returning to St. Louis where he was conveyed homeward by Old Man River.

In Jacksonville he addressed an overflow crowd at the Baptist church, and visited the two seminaries located there, now known as Illinois College and MacMurray College. MacMurray (where this writer once served on the faculty) was then a female academy. Alexander listened to them recite "with much fluency and intelligence" and then talked to them extemporaneously on the art of self-improvement.

At Bloomington he was a guest at the then famous Elkhart Grove, a 20,000 acre meadow without a single tree, except for a summit of 700 acres at the center of it, covered with a forest of trees and a stately mansion. The owners were a disciple family that had a son, John Latham, who was in one of the first classes at Bethany, preparing for the ministry. Campbell speaks of him tenderly: "A purer and nobler spirit than he we seldom find in this wilderness of sin." He had left his wealthy home with his little family to be at Bethany with Mr. Campbell, only to have to return for business reasons, during which time he was seized by a fever and died. His wife had since died. "I saw his desolate dwelling as I entered the grove, which, for a moment, threw over the whole scene a most melancholy reflection", wrote the man who had himself endured so much grief, only to add in characteristic resignation, "But the will of the Lord be done!"

He sailed up with Mississippi and the Ohio from St. Louis to Wheeling on his return home. He writes of a deluge of snow, with one storm on top of another, "the true presage of the commencement of winter." Near Wheeling the snow turned to ice, and, writing somewhat like Luke in Acts, "we perserved until we finally struck our prow into a closed river." He had to disembark above Buffington Island and take to the mountains in sleighs, such as could be hired at any price whatever, as far as Parkersburg, where he spent the Lord's day addressing a Presbyterian church on Hope. From there a disciple bore him on a better sleigh all the way to Bethany, "over as rough a road and through as much cold and fatigue as I could wish by way of a comfortable correction to the most orthodox of my religious calumniators."

Following this travel diary are two more travel letters, probably composed at home after his return that deal almost entirely with the topography and geography of the regions he had explored. "In America all things in nature and society are fashioned upon a gigantic and magnificent scale," he writes, and so he concludes that amidst such amplitude we Americans ought to be a great and a mighty people. He writes of our country as "abounding in lofty mountains whose towering summits reach above the clouds, rich in luxuriant valleys watered by majestic rivers bearing on their bosoms the products of thousands of miles." All this, along with "wide extended plains, ocean-like," is a call to greatness, and if we are not distinguished among the nations for great attributes of character, for national greatness and for national glory, it is because we are unworthy of such a patrimony.

Alexander believed that a nation's character is determined in part by the circumstances of climate and geography, and for this reason America should be the greatest nation on earth. Apart from all else that he was, Mr. Campbell was a *naturalist*, not only because of his love for nature, but also because he believed man's environment has much to say to him and is a major factor in shaping his character.

It seems strange than an editor, chronicling the events of his travels among the churches, should spend page after page describing the Mississippi and Missouri valleys, the topography of the Rocky Mountains, and the course of rivers. He describes in detail the nature of prairies – "Imagine to yourself, curious reader, a horizon of grass of some thirty miles in extent, with here and there a square log house, of two stories, standing by itself, without a tree within miles of it, and nothing to be seen around it except at the distance of a few rods a very low worm fence, enclosing a few acres of corn" – and writes of ditching and canalling as if he were an expert in the field: "Exposing the bottoms of points to the sun very often increases or produces sickness in their environs." And he has advice for

those who are searching for a healthy location, the gist of which is for one always to move up higher. Plains people and those in swamps and lowlands might move to hill country, and those in the hills to the mountains. But not the reverse of that. Failure to see this, he believed, accounted for much of the sickness he found on the frontier of the new world.

Why did he spend so much time on all such subjects, page after page after page, along with the religious subjects that lay closest to his heart? He was, first of all, a man of vast interests. And he was by nature both a student and a teacher, always eager to learn and just as eager to share his findings. To him America was a wonder world, and he drank down to the last drop whatever she had to say to him, whether of her people and their habits or of her land and its secrets. Too, he simply believed it is better to be informed than to be ignorant, and man needs to be well read in the three great books that concern his origin, mission and destiny – the book of nature, the book of human nature, and the book that is the word of God. *–the Editor*

Next Installment: *In Jail in Glasgow, Scotland*

MINI-MEETING VIGNETTES

There will be neither pattern nor order to this report on my recent travels, but rather some loosely drawn descriptions of persons and incidents that may interest you. Moving as I do along the growing edge of an otherwise inexorable brotherhood makes for experiences that are dramatic. They can well be told, for they help to combat that debilitating notion that institutions cannot change. We've all heard for years that Rome cannot change, but recent events show that Rome is changing. Our own Church of Christ, along with its other Restoration heirs, is maturing far beyond the fondest dreams of a decade ago. These are revolutionary times, and it is amidst revolution that we not only have drama, but signals of significant and lasting new directions. These vignettes may help to show the color of the scenery.

Louisville, Ky. – As I drove along toward the Woodland Christian Encampment with three men from the Louisville area, I was under the impression that I was with Christian Church brothers, only to discover that they were premillennial Church of Christ. I had accepted the invitation not knowing just who was behind the effort, and not really caring, for it is real discipleship in Jesus that counts anyhow. Our conversation was about Jesus and his love and his people, and there was no concern on anyone's part to check party labels. But it impressed the fellows that I had traversed several states to spend several days in a unity forum without even knowing who was behind it.

And I was impressed that they did not wear any sectarian identification.

Linton, Indiana – It was near this sleepy village that the Woodland Unity Forum took place. The forum was heavily laced with premills, who have not had many such experiences, and it was especially opportune for this area, where there are numerous premill congregations that have had almost no contact with other disciple groups. From the premills and mainliners came also the charismatics, including beards and long hair.

I spoke to this informal gathering of men for three nights on "Unity: How Far?" I gave a lesson each on the three great chapters on unity: Eph. 4, John 17, and Rom. 14. Despite the diversity of those assembled there was an enthusiastic response to the great biblical principles of the oneness of God's people.

But the most dramatic feature was the emergence of the charismatic, and the charismatic does have a way of emerging! But it was ever so constrained and quiet. Paul and Mary Wheeler Logue were on hand, the wife being a stowaway at an otherwise all men's conference. Known to have the gift of tongues, Paul Logue, longtime an elder in Central Church of Christ in St. Louis, was invited to state his case on glossolalia. So intrigued were the premills and Christian Church fellows, not having been around such folk as some of the rest of us, that they asked Paul if he would object to demonstrating his gift. Paul explained that he could pray in his tongue if requested to do so as well as in English. So, there before the assembly, gathered in an open-air tabernacle, Paul lifted his hands and eyes toward heaven and prayed for some two minutes in a tongue.

Here was glossolalia at a unity forum and there were no signs at all of it being divisive, for faction is after all in men's hearts and not in their diverse interpretations. There was a sweet and reasonable response on the part of the curious non-charismatics. No one paniced. Paul did not leave the slightest impression that he believed that other disciples must have his experience. It was simply a case of his sharing with his brothers, and only at their request. My thought was that it would be well if there could be this kind of relaxed attitude in our congregations, freedom from the fear of the unfamiliar.

As a byproduct of this larger experience with Paul, Dr. Jim Kurfees, a Louisville physician, and I had a private session with Mary Wheeler Logue, who shared with us the intimate communion she enjoys with Jesus. She says that on occasion she "sees" the Lord in her presence, and talks with him as she would any friend. Jesus is sometimes humorous with her, she says, chiding her for supposing he would not come when she invites him. She also spoke in her tongue for us, which sounded more like Japanese than it did Hebrew. She explained a characteristic about glassolalia that I had not heard before, which is that the tongue spoken is always the same speech. It may be longer one time than the next, but it is always an extension of the same speech. That means that whenever the Logues speak in a tongue, it is always the same, no variation in words, though of course

Paul's is not the same as his wife's. And yet those same words may have different interpretations!

Dr. Kurfees, like most physicians, is scientifically oriented, and is likely to be more sceptical of this sort of behavior, so I was interested in his reaction, especially to our sister's visits with Jesus. The doctor readily conceded that Mrs. Logue is not the type person given to fancy, for she is obviously stable and well-adjusted. We agreed that she reflects that joyous faith that is all too rare in the modern church, and that her excitement about Jesus is for real. She caused us to realize that when one opens the door to Jesus' knock at our heart something just that joyous will happen. It was sweet and tender, and rather than it leaving the impression that she is a wild-eyed mystic, one can conclude that out sister has been with Jesus, however her poetic heart may express it.

If the poet Vachel Lindsey in his *Abraham Lincoln Walks at Midnight* can see the martyred President walking "Near the old court-house pacing up and down, or by his homestead, or in shadowed yards he lingers where his children used to play," it should not be strange if a believer in Jesus sees the risen Lord in the confines of his own home. We sing of going to the garden alone where Jesus walks and talks with us, but the poetry somehow fails in translation into real life. Mary Wheeler Logue really means it when she sings of walking and talking with Jesus!

Nashville, Tenn. – I was en route to Kentucky when I stopped over in "Jerusalem" for part of two days. It was great to be with Jim Bevis and Don Finto of the now controversial Belmont Church of Christ. They are now having four or five major services each Lord's day to accommodate those who hunger for a free man's worship. The Belmont elders are now on record for not making glossolalia a test of fellowship, which means they welcome our Nashville charismatics, some of whom have been excluded from other congregations, without either approving or disapproving of the phenomenon. As a result there are a number of charismatics in the assembly, though none of them speaks in tongues in such meetings. This is the first congregation among us that I know of that is on record for not making this controversial experience a test of fellowship. In the light of the apostolic instructions in 1 Cor. 14, I see them standing on solid ground. They love and accept these "freaks" that others have rejected, just as Jesus did. This vivacious church is ministering to children in a day school center and has a halfway house and a farm for its ministry to dope addicts. It is planning a coffee house ministry and a paperback reading center. A byproduct of it all, and possibly its most fruitful ministry of all, is that it is frightening scores of "Jerusalem" churches into a reappraisal of their Christian witness.

Don Finto went with me to visit Louis and Bess Cochran, those great historians of discipledom. Louie can write no more, nor even read, for his eyes have grown weak. Bess reads to him. I assured them that our folk in the Churches of Christ would ever be indebted to them, who are members of the Disciples of Christ, for both *The Fool of God* and *Raccoon John Smith*, that everywhere I go I meet people who have been wonderfully blessed by these words, not to mention their *Captives of the Word*, a history of our movement. Louie is pleased that Church of Christ folk have shown such enthusiasm for his efforts. I could tell that my gratitude touched him, now that he has grown old. Bess assured Don and me that our visit buoyed them up, for their spirits were low. Maybe it is our neglect of history that is part of the reason for our lack of appreciation for those who would preserve it for us. If *The Fool of God* does not thrill one's heart, then his heart is in a serious state of disrepair.

I had dinner with Archie and Margaret Boone, Pat's parents, only to learn that the Granny White congregation, next to Lipscomb College, had at last excluded them from fellowship. They had been exemplary members for a generation, rearing their children there and serving in the deaconate. The charge against them: *being charismatic*, with such attending criticism as not being sound on instrumental music and denominationalism. They now attend Belmont, but still go to Granny White for some services. Archie is confident that the action was taken because of Pat, for other members of the Boone family, Pat's brother and sisters, are also having a hard time of it in their respective churches, apparently because they are Boones. Archie is a working man, as down to earth as Sam the barber, and being with him reminds one of the virtues that gave birth to this land of the free and home of the brave. Margaret is everybody's Mom, and the innocent joy in her life is a confirmation that Jesus indeed lives in people's hearts. They both love those who exclude them as much, if not more, than those who include them. How delightful it is to be in their presence. There is no way for me to express the horror of my heart that such devoted saints of God should be expelled by one of our leading churches. But still I believe, still I hope. We are a better people than to be cruel like that. Granny White is a better church than that. Fear sometimes causes us to act little when really we are big of heart. God help us to please him rather than big preachers and big editors – or little preachers and little editors, for that matter.

Harlan, Ky. – In this Appalachian town, and at nearby Baxter, I addressed both the Christian Church and the Elm St. Church of Christ, and one evening there was a men's fellowship composed of both groups. Dr. Thomas Pruitt, an ophthamologist, presently presides over the Elm St. congregation. He and his wife Shake entertained me most graciously in their home. She is an Armenian, and a lovely one, and she intrigued me with stories of how her forebears were persecuted by the Turks because of their Christian faith, some of them murdered because they would not renounce Jesus. Shake is audacious enough to suppose that those poor Armenians might also have been Christians, albeit ignorant of

what we call the Church of Christ and the Restoration Movement.

While in this coal mining community I spoke on radio station WHLN. The owner of the station, a brother in the Lord, played to me a tape of a sermon by the local Episcopalian rector, broadcast during a time of a coal mine dispute, with bombings, ambush, shootings. Civic leaders attribute the community's return to sanity to the plea from this concerned pastor. Taking his text "God is not mocked, for whatever a man sows that shall he reap," he pointed to God's judgment upon those that stalk their neighbors in the night to harm them. "When you hide in the bushes to shoot at your brother, God is there and he knows," he would warn. "When you bomb your neighbor's home, God is saying 'That is my man and my house that you are destroying,' and God will bring you to account for what you are doing to him."

It was a dramatic instance of God's word at work in a community crisis. I was so touched by this application of God's grace and judgment in a time of peril that the brother gave me a copy of the tape. I was even more impressed when I listened to it again with my family at home, for it allowed my children to see how a man who loves God can use his Word to help a troubled people in a time of emergency. I will be pleased to lend you the cassette for the asking.

Jon R. and Lynne Milam and Larry and Linda Fiscus minister to those mountaineers, and they were my hosts while there. Jon and Larry are students at Milligan College.

Arab, Alabama — Here we had a unity meeting with Dallas Burdette, Charles Holt, Norman Parks, and John Acuff on the program. A session on Thomas Campbell's "Declaration and Address" was most rewarding, with those attending having his own copy to study and mark. What a tremendous piece of work that is, and its background is real life drama! But that which stands out above all else in this forum is Dallas Burdette's address on the nature of fellowship. Dallas is from the one-cup, non-class end of the brotherhood, serving such a congregation in Montgomery. I have not heard a more forceful and resourceful presentation on fellowship than he gave, and coming from one of his background it has special meaning to me. He is one big reason why all of us can believe in the future.

Huntsville, Alabama — This was really a stopover while en route, and mainly for a visit with beloved friends James and Clovis Ledbetter, though we did have a parlor meeting with friends one evening. I stayed around an extra two days in order to use their quiet home as a place to write for *Restoration Review*. Out walking one morning I came upon a new Christian Church building. Noticing what was probably the pastor's car parked nearby, I invaded the place and discovered for myself another dear brother in the Lord, one Joe Loy, who had on his book shelves such contraband as volumes of *Mission Messenger*. Needless to say we enjoyed ourselves, and we were soon talking of a unity meeting for Huntsville. He was a bit surprised that the likes of me would come

walking in out of nowhere. I felt like Saul of old, who went out in search of asses and found a kingdom. I went for a walk and found a brother. You have to admit that it is something to out-saul Saul! Only "a man after God's own heart" can do that! Serendipidy some folk call that, but a believer will think of it as God's leading or providence (but don't dare call it a *miracle*, for they have all ceased, you know).

Waiting for a bus for Nashville, I called an old Princeton classmate, who is now pastor of the Central Presbyterian Church, Edward Gartrell. I always remember him because in the alphabetical roll calls his name always followed mine. He was recently president of Huntsville's ministerial association and was perplexed by his inability to gain the cooperation of our folk in some of the community projects. He attributed it all to his own ineptness as a leader, which I thought was gracious of him.

Wichita, Kansas — For years I had wanted to be with the Riverside Church of Christ, pioneers in freedom and broader fellowship among us. John Smith has replaced Robert Meyers, and the congregation has had some difficulty finding itself since Bob's departure, for he was their preacher for ten years. Bob was present at some of our meetings, and we had lunch together. He took me to see the large Plymouth Congregational Church where he serves as "pulpit minister," along with his professorship at Wichita State. Once the Congregationalists heard Bob, nothing would do but to hire him, and under most any conditions. When he would not leave his university post and serve them full-time, the matter was resolved by employing another minister to do most of the other chores, leaving Bob to do the pulpit work. Their gain is our loss, that's for sure, for there is hardly a keener mind before any audience than Robert Meyers. But Bob hasn't "left" us, whatever we are making that term mean these days. As he put it, "Leroy, I'm still an old Campbellite boy." How I do love and admire that guy, and I am thankful that the Congregationalists have a man like that around — *for awhile*. Already Bob has brought more meaning to the Lord's Supper to these people, not only because they now partake more frequently, but because of the deeper implications which he discerns. Our pulpit ministers could take a page from Bob Meyers, who really prepares his sermons. His wife Billie told me that he revises his lessons as many as four or five times. When Sunday comes it is all written out, timed for precisely 20 minutes, and set for his speaking cadence. And he always says something. He is a skilled craftsman of his trade, whether in classroom or pulpit.

Riverside is not excluded as much as before, not so much because Bob has left or the church has changed, but because of our maturing brotherhood. Younger preachers who now serve other churches are friendlier, some of them attending our meetings. John Smith encourages this kind of contact. The old boycotting days are about gone, thank God. The saints at Riverside are a delightful group and enjoy each other as much as any congregation I know. — *the Editor*

READERS' EXCHANGE

While I have never met you personally, I have learned to love and appreciate you. I pray the Lord will bless you in your efforts to heal the divisions that afflict us, and will give you a long life in his vineyard, and that you may see much fruit from your labor. We who are the heirs of the pioneer restoration effort have a precious message for all Christians, if we can cleanse it of our prejudices, sectarian bias, and assumption of infallibility, and if we can learn tolerance toward brethren within our own group, so that we can speak with harmony and love. – *Vernon D. Parrott, 426 Live Oak Lane, Weatherford, Tx. 76086*

When I get *Restoration Review* I take it to bed with me, and if I can see well enough I read every word before I go to sleep. My eyes usually give me a lot of worry before I finish what I want to read, for I have cataracts. I can see and then I can't. It is very annoying, for I love to read. – *Elizabeth Neal, 1409 Van Ness, San Francisco 94110 (84½ years old)*

I especially note the vivid secondary role women are given in the Churches of Christ. In many places a single working woman can give of her means regularly, perhaps supporting more than some of the men, and they won't even allow her a voice in the voting on building, program, or anything. *Talmadge McNabb, 1401 Elm, El Paso 79930*

I appreciate your wonderful attitude toward your fellow man and toward God and His Word. To me that makes most, if not all the difference, between a real Christian and a church member. I fear my attitude has prevented my service to the Lord and my fellow man. And it is late in life to learn such a valuable lesson, though I am thankful to see as much of it as I have. I am 82. – *J. Scott and Mary Greer, Brandon, Florida 33511*

I was raised with such a narrow-minded attitude in the Church of Christ, but reading your paper over a period of three years has helped me get over such an attitude. Thank God, my husband and I consider ourselves free in Christ now. We want to accept everyone who claims Christ in love without asking any questions. As my husband says, "By their fruits you shall know them." – *Rose New, 1862 6th Ave., Clarkston, Washington 99403*

I grew up in the Church of Christ and preached for it for 20 years. Needless to say that I love the Church of Christ. Such an awakening was long in coming, but at last I recognized that I was calling upon people to join a party and this distressed and disillusioned me no end. I can no longer play party games nor can I sing party songs. I did not realize what joy God had in store for me. The day that I knelt in Trinity Christian Church, in complete poverty of spirit and prayed, "God, put it back together for me. I can't," a turning point came in my life that has filled me with joy unspeakable. He has given me His Holy Spirit in a way that I have never known and how marvelous it is. – *Berwyn Tate, 12119 Queensbury, Houston, Texas 77024*

I am glad that in your paper there is such a thing as liberty or freedom. And that there are no law trips coming down. Yours in Jesus, only with the Spirit bearing witness. – *Gary W. Campbell, minister, Taos Church of Christ, Box 230, Taos, New Mexico 87571*

I just finished reading your June, 1972 issue and was thrilled by the events at the unity forum in California. I would like to receive more cheering news of this nature, as well as the articles concerning our movement and truths found in God's Spirit. I am a graduate student (M.A. in Old Testament under John Willis) at ACC. – *Ken Chaffin, 1680 Ambler, Abilene, Texas 79601*

Praise the Lord! It has been almost a year since Jesus healed me and filled us with His Holy Spirit (as previously reported in *Restoration Review*), and what a wonderful, glorious year it has been. Many have contacted us by mail, phone, or personally who are searching for the reality of a risen Savior and the power promised to us as Christians for a happy, victorious, and fruitful life. We have full assurance through the Word that whatever we ask according to His will it will be granted. We encourage those who inquire of us to study God's Word, not in order to uphold or defend a given position, but to learn what God is saying, then act accordingly. – *Carla Myers, 5313 Berget, Amarillo, Texas 79106*

My family and I worship with the Burke Road Church of Christ in Pasedena and appreciate the first article in your September paper. I would like to share it with friends and wonder if there are any extra copies. I praise the Lord for the influence of such men as yourself, Carl Ketcherside, and our "own" Wes Reagan. – *Ron Foster, 1601 Deer Ave., Deer Park, Texas 77536*

(These letters are from women as well as men, young as well as old, charismatics and non-charismatics, clergy and laity and even former clergy. Though selected at random from our files, they represent the changing face of the brotherhood. Our youth are hopeful and our aged continue to mature in a revolutionary era. Such letters as these could not have been only a few years back. We should thank God and take courage. He is giving us that love that believes all things, endures all things, and hopes all things. B. F. Skinner, the controversial Harvard psychologist, says that beauty is reinforcement. I like that. These letters reinforce me; my travels reinforce me. They keep me believing, hoping, praying, working. And that *is* beautiful. – *the Editor*)

OFFICE NOTES

There is a sister in Wichita who had prepared herself to use braille. She is interested in helping the blind in some way. If you have any suggestions for her, write to Mrs. Tillie Miller, 6528 E. Murdoch, Wichita, Ks. 67206. She is an enterprising lady. A coach's wife, she studied Greek with Steve Eckstein while her husband worked with the university in Portales.